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THE Unexplained

MYSTERIES OF MIND SPACE & TIME

Saucers of Satan

New angle on the Triangle

Shades of the Ripper

Future lives recalled

Power in numbers

67



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THE Unexplained

MYSTERIES OF MIND SPACE & TIME

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In next week's issue

Numerous records exist of large-scale hauntings – and soldiers in particular seem to feature in many accounts of mass-phantom phenomena. We describe these events – and more – in **Ghosts**. A letter that arrived at our offices describing a strange occurrence led us to compile an article about the banshee – a 'woman of the fairies' whose mournful cry is said to foretell death. Find out about her in our series **Great hauntings**. The paranormal has always attracted exaggeration and distortion, and in **Disappearances** we look at how a number of plain facts have become 'mysteries'. Belief in the existence of **King Arthur** has created a potent image that transcends time. We now explore the jumble of historical facts to discover just who Arthur really was. Lastly, in **Demonic UFOs**, we examine the belief that UFOs herald the end of the world as we know it.

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What is the purpose behind the UFO phenomenon? Some people are convinced that UFOs are essentially evil – that they may actually be emissaries of the Devil. HILARY EVANS investigates this bizarre notion

'UFOS ARE HERE TO POSSESS YOUR SOUL!' Headlines such as this – from the American magazine *Official UFO* – are generally dismissed as coming from the lunatic fringe of ufology. The theory that UFOs are controlled by demonic forces seeking to delude or destroy mankind is often derided as just another crackpot suggestion, to be taken no more seriously than the idea that there is a UFO base near the Welsh coast (see page 810). But by no means all those who support the theory of the demonic origin of UFOs are eccentrics: among the nonsense are a number of realistic ideas that may point to a viable interpretation of the UFO mystery.

What is it that makes a ufologist turn to theories of this sort? Is it merely that nothing else seems to fit – or is there solid evidence that really seems to point in that direction? Some commentators have suspected the former; in their book *Flying saucers are*

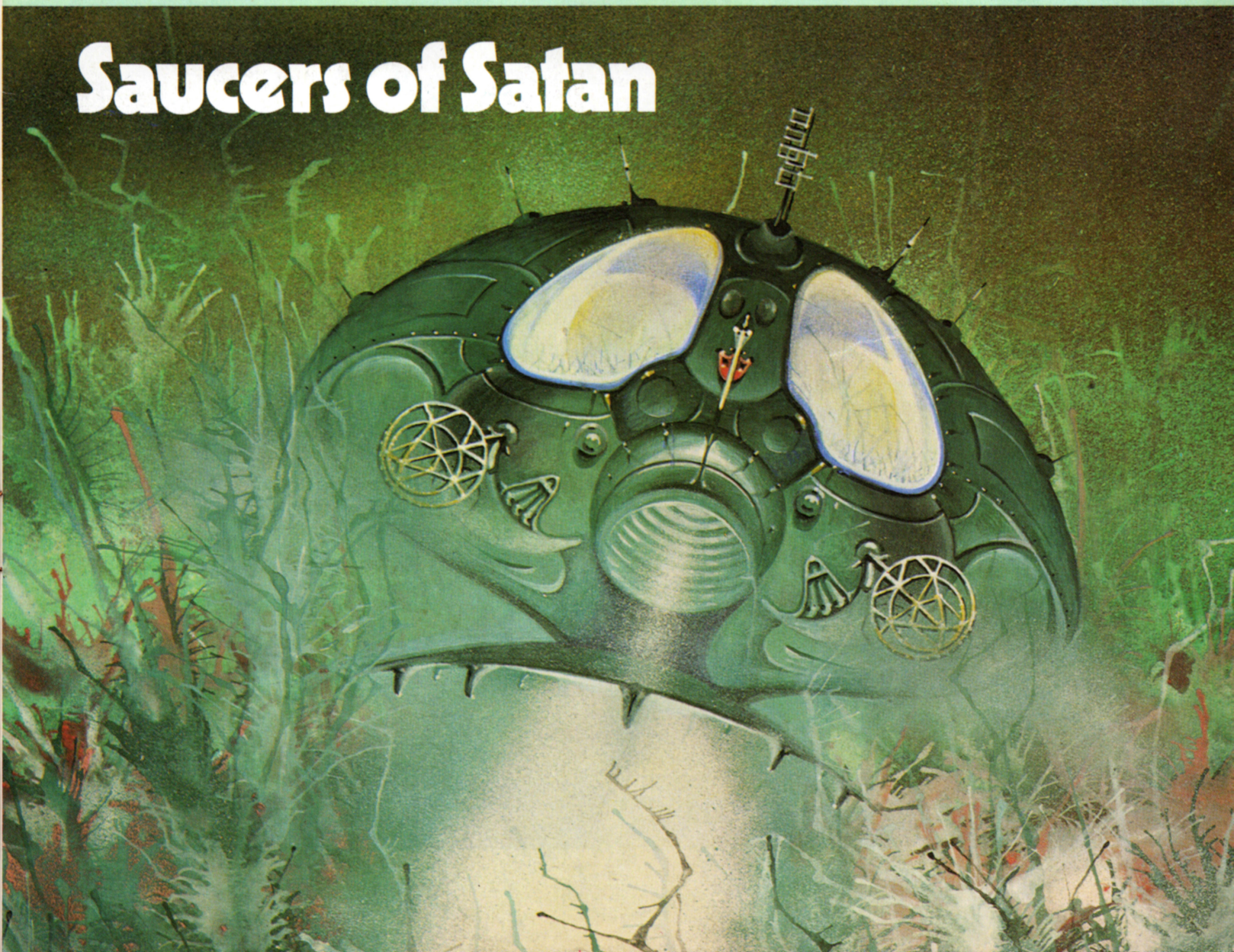
The typical UFO is frightening, or even menacing – as in this artist's impression of a demonic-looking flying saucer. Can it be, as many writers have suggested, that UFOs are representatives of an evil power?

hostile (1967), American authors Brad Steiger and Joan Whritenour observed:

Certain saucer cultists, who have been expecting space brethren to bring along some pie in the sky, continue to deliver saucer-inspired sermons on the theme that the saucers come to bring starry salvation to a troubled world. The self-appointed ministers who preach this extraordinary brand of evangelism ignore the fact that not all 'saucers' can be considered friendly. Many give evidence of hostile actions. There is a wealth of well-documented evidence that UFOs have been responsible for murders, assaults, burning with direct-ray focus, radiation sickness, kidnappings, pursuits of automobiles, attacks on homes, disruption of power sources, paralysis, mysterious cremations, and destructions of aircraft. Dozens of reputable eye-witnesses claim to have seen alien personnel loading their space vehicles with specimens from earth, including animals, soil and rocks, water, and struggling human beings.

Commenting in *True's New Report* on this

Saucers of Satan



Demonic UFOs

horrifying catalogue, science-fiction author Frederick Pohl riposted:

It's as false as false can be; there not only is not a 'wealth' of such evidence, there isn't *any*. The absolute best you can say in support of that claim is that there are many people who *think* such things happen, and a mass of circumstantial bits and pieces of events. There is no evidence at all for the assumption that the saucers are almost certainly hostile.

It is perhaps significant that even Steiger himself seems to have backed down from his former position. *Flying saucers are hostile* was just one of the books he wrote in the 1960s; others were entitled *Flying saucer invasion – target Earth*, and *The flying saucer menace*. But his *Gods of Aquarius* of 1976 is subtitled 'UFOs and the transformation of Man', and expresses the belief that 'the UFO will serve as the spiritual midwife that will bring about mankind's starbirth into the universe.' Cynics might suggest that Steiger, having milked the UFO-scare theme for all it can give, is now finding the positive approach more profitable; but perhaps he has genuinely changed his mind.

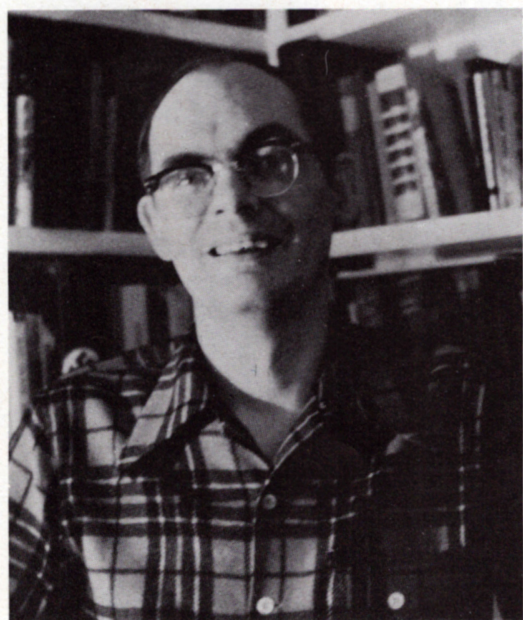
However, there is no lack of continuing support for the demonic theory. But the crude business of rape and murder is not for the new demonists: what they fear is a more subtle take-over aimed at men's minds or, for those whose beliefs include such a thing, their souls.

In the Baptist Church at Warminster on 28 January 1979 Arthur Eedle, physicist and astronomer, delivered a public address in which he told of his own personal encounters with demonic UFOs:

In the summer of 1967 I was out watching for UFOs with a teenager by the name of Philip. As we waited in the dark we became conscious that something was hovering silently overhead



What are the aliens after? According to many UFO experts, it's not our technology, our wealth, or even the planet itself, but — literally! — our very souls which are at stake!



Above: an illustration showing UFO witnesses being brainwashed, from the American magazine *Official UFO* of March 1978.

Supporters of the hypothesis that UFOs are demonic in origin cite in its favour evidence of physical and mental illness suffered by UFO witnesses after sightings. There is, however, an equally strong group of ufologists, among them Frederick Pohl (left), who believe that the evidence is too slight to prove the evil origin of UFOs

and quite near. I began to feel cold, more cold than seemed appropriate for the time of year. But Philip reacted badly to this thing, which incidentally we were only just able to make out, so low was its luminescence. He started to shake uncontrollably, and I realised that he was in some kind of danger. I bundled him into my car and took him home. We sat by the kitchen boiler and tried to warm up, but Philip could not recover from the shakes. The effect was no longer due to the cold, but to some induced effect from the UFO. I said, 'Philip, do you believe in God?' 'I don't know,' he answered, 'I have never given it any thought.' I laid my hands upon his head and said, 'In the name of Jesus Christ I command this influence to leave Philip at once.' The result was quite dramatic. Philip explained that a cold sensation travelled upwards

through his body and out through my hands and away. Within a few seconds all the shaking had stopped. Feeling a lot better, he looked at me and said that he now believed in God AND the Devil!

A short time later Philip contracted the shakes all over again. I sensed that he was possessed of an evil spirit. Commanding this spirit to manifest itself, an old cracked voice spoke through Philip's mouth saying that his name was Satan. I commanded it to leave in the name of the Lord Jesus, and it did so.

Taking away men's minds

Evidently, for Arthur Eedle the Devil is very much a living reality. Further confirmation came from another UFO-related incident in the course of which he had a dramatic encounter with three fallen angels. They told him of their plan to take away men's minds and reduce them to 'a zombie-like state'. Identifying themselves as coming from the planet Martarus, they said they aimed to bring peace to the world by eliminating Man's destructive urges – which involved removing his soul entirely.

But this, Eedle claims, is a pack of lies. 'They lie about their origin, saying they are from outer space; they lie about their purpose, saying they have come to help mankind; and they lie about their identity, saying

Terrifying aliens with huge, cabbage-like heads, from the 1950s movie *Invasion of the hell creatures*. Such movies have done a great deal to fuel the idea that UFOs are hostile

they are extraterrestrials.' In fact, Eedle insists, they are the fallen angels, based here on Earth where they are preparing for a final take-over that has been prophesied throughout history and is now imminent. He continues:

The present UFO activity points to the fact that these prophecies are on the point of fulfilment. People are already being brainwashed, and those many humans who are possessed of evil spirits have been prepared for the day of their coming. And it is clear that some of them are here already. The basic purpose behind all UFO phenomena today is to prepare for the coming of the Antichrist, and the setting up of World domination under the Devil.

This is all very well – but, before people can be brought to appreciate the mortal danger they are in, they must first be convinced that devils themselves are a reality. For most of us today, devils no longer form part of our system of belief; evil is seen as resulting from distorted impulses in people's minds, rather than from some tangible external source. So the first concern of believers like Arthur Eedle is to reawaken the public to the fact that the Devil is real.

In a privately-printed booklet entitled *Who pilots the flying saucers?* Gordon Cove insisted that, by refusing to believe in devils, people were laying themselves open to



Demonic UFOs

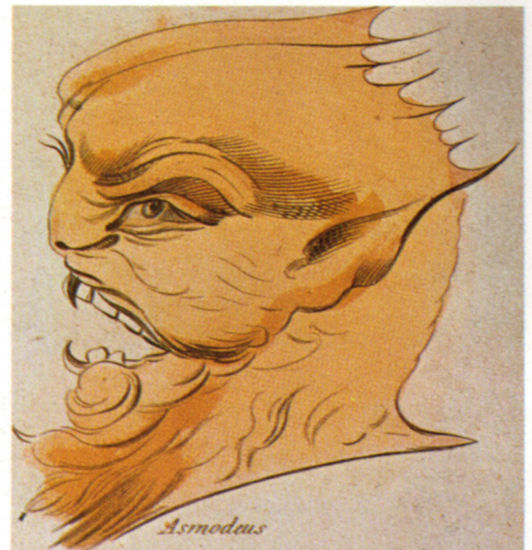
attack. In 1954, when the booklet was published, the majority of ufologists were inclined to interpret UFOs as physically real spacecraft, piloted by aliens from elsewhere in the Universe. Cove goes along with this view – but gives it his own interpretation:

What we are suggesting is the possibility that Satan has seized one of the planets as his base of operations to attack the earth. This thought . . . may seem fantastic: but upon cool meditation, does it seem so absurd? The first thing a military general seeks, when war is declared, is a convenient headquarters. Satan is the cleverest military genius ever known. Is it feasible that Satan, along with his principalities and powers, his wicked angels and demons, would continue to float airily around in the atmosphere for thousands of years, when there are literally millions of planets which would be well adapted for a headquarters?

Satan is partially powerless unless he can get some willing instruments to work through. Therefore, if Satan wanted to manufacture some flying saucers in order to facilitate the flight of his evil hosts throughout the vast universe, it would also be to his great advantage to get a race of beings under his control who would manufacture them for him. Could he not inspire the Venusians, if such exist, with supernatural cunning and wisdom to make a fleet of flying saucers, and also show them how to pilot these supernatural machines?

So, Cove concludes, the beings that have contacted people with terrible warnings may have been 'demon-possessed Venusians or Martians' whose seeming benevolence was a

An illustration from Francis Barrett's *The magus*, showing the demon Asmodeus who, in one of the stories of the Apocrypha, is conquered by the archangel Raphael. The face shows a marked similarity to those described by present-day witnesses of humanoids; it has been suggested by some writers that 'evil' humanoids are merely a kind of updated version of medieval demons

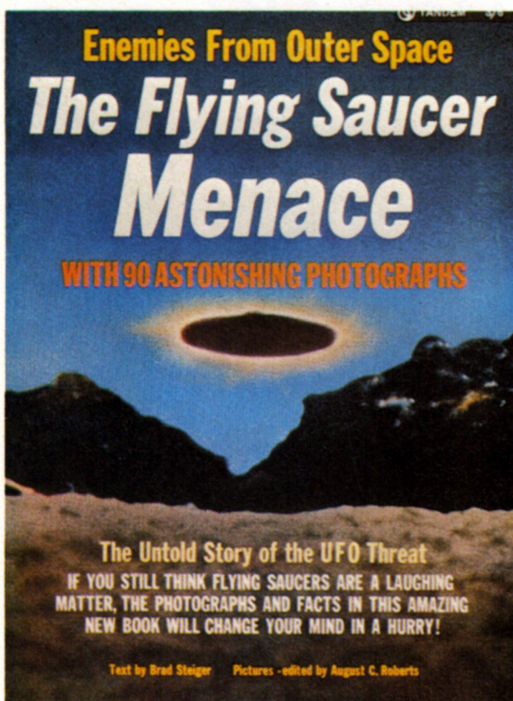


sham, designed to deceive.

However, he does not rule out altogether the possibility that some of the UFOs may be piloted by benevolent beings. The striking increase in UFO activity of recent years, he argues, must surely indicate that a full-scale attack by the satanic forces is imminent; and the forces of good must be aware of this. So some, at least, of the flying saucers may contain angels, sent by God to report on the state of the Earth:

The question arises, what are the angels reporting to God after their tour of inspection? They cannot have failed to observe the awful tide of corruption and sin that is fast engulfing both the USA and Great Britain. Our sins rise up to the heavens like giant mountain peaks and literally scream to God to pour out his vials of wrath upon us!

However, we may draw some comfort from



Sensationalist books such as these testify to the belief that UFOs are sinister, bent on doing harm to mankind



Right: an illustration by Doré of the fall of Satan after his expulsion from heaven, as it is described in Milton's epic poem *Paradise lost*: 'From Morn/To noon he fell, from noon to dewy eve.' Could it be, as ufologist Gordon Cove has suggested, that Satan, 'once a member of God's astronauts', has now enlisted the support of inhabitants of other planets in his fight against goodness?



the fact that he quotes a prophet named Hehr, to whom it was revealed as long ago as 1903 that 'a Third World War may wipe out our civilisation, and that an older race on Venus is taking measures to re-establish a new and better order in the shortest possible time. When the atomic bombs fall, these extra-terrestrial aeroforms may be used to salvage what is good in our civilisation, either persons or things.' And when is all this to happen? Hehr's target date for the start of the Third World War was 1960, and peace was to be re-established, after five years of chaos and total anarchy, in 1965!

However, even though we managed to escape that particular calamity, it doesn't do to be complacent: there are plenty more prophets with plenty more warnings of doom. Bob Geyer, of the Church of Jesus the Saucerian in Los Angeles, told the writer Eric Norman in 1970, 'Our conversations on the religious aspects of UFOs brought forth the conclusion that they herald the Second Coming of Christ.' But whereas Gordon Cove asserts that the UFOs are piloted by

devils masquerading as alien visitors from space, Geyer takes an opposite view. For him, the UFO pilots really are extra-terrestrials. It is we, here on Earth, who have labelled them as devils – not realising that Satan himself is an alien, who has persuaded other aliens to join him:

Satan, the old prince of darkness, and his legions of demons, are also beings from other worlds. They came down from another planet. Once, Satan was a member of God's astronauts. He became too greedy and too ambitious. He may have exploited the inhabitants of earth, or other planets. He may have tricked people into slavery.

The interpretations may vary, but the demonists are agreed on the main issues. Whatever the UFOs may be, they represent a menace to us on Earth; and the scale of their activity shows that menace to be imminent. But just what danger is it that they threaten?

Do demonic UFOs herald the coming of the Antichrist? See page 1354

Ancient philosophers were enthralled by the mathematical relationships they found in nature, and believed that numbers underlay every aspect of reality. HILDI HAWKINS explains how certain numbers then acquired their own symbolic 'personality'

THE MOST FUNDAMENTAL arithmetical operation is tallying: the matching, one for one, of one set of objects with another – or with marks in the dust, or pebbles, or knots in a string – in order to compare quantities. The next step is to give names to numbers and to match objects against *these* in sequence – that is, to count. Some peoples, such as certain New Guineans and Brazilian Indians, have no names for numbers beyond three. And the number words that do exist may vary according to the type of object being counted. (This survives in modern English: we speak of a brace of gamebirds, pistols or dogs, but of nothing else.) It must have been a magical moment when the abstract nature of number was realised: the idea that three trees, three people, or even a collection of three different things all had one thing in common: their 'threeness'.

The power of this abstract idea must have been apparent very early. Number seemed



The thought that counts



Above: the Beast from the sea described in chapter 13 of the book of Revelation, as portrayed in a German altarpiece of about 1400.

The meaning of the Beast's 7 heads, 10 horns and 10 crowns, and of its number, 666, has been the subject of much speculation by number mystics. They have variously interpreted the Beast as representing Rome, the emperor Nero, and even Napoleon Bonaparte

Left: Pythagoras and a disciple experiment with musical tones. The size of a bell or the amount of water in a cup determines the pitch of the note each produces. The discovery by Pythagoras that simple numerical ratios between these quantities correspond to harmony or discord between notes fed his belief that 'all is number'

somehow to underlie reality: all collections of three objects were united by their 'threeness'. At a very deep level, perhaps they were the *same*. It is small wonder that the mysterious power of the concept of number inspired a powerful tradition of mystical thought that still colours the way we think about numbers. The tradition comes to us from the medieval Christian Church, which in turn drew its inspiration from two major intellectual traditions, Greek Pythagoreanism and Hebrew *gematria*.

The school of Pythagoras was a religious community founded by the semi-legendary figure of Pythagoras in the Greek colony of Croton, in southern Italy, around 530 BC. It was dedicated to the study of geometry, mathematics and astronomy, and to experimentation in music. The Pythagorean school studied the variations in pitch produced by vibrating strings of varying lengths, and is credited with the discovery that musical intervals may be represented in terms of simple ratios of whole numbers.

It may have been the discovery of the mathematical nature of musical intervals that gave the Pythagoreans their idea that number was the key to the Universe. Whatever the origin of the belief, they clung to it fervently and bequeathed it to the West.

Like all Greeks, they thought of number geometrically. One was a point, two a line, three a triangle, the first plane figure, and four a tetrahedron (which resembles a pyramid, but has a triangular base), the first solid figure. These four numbers between them thus describe the whole of space. The Pythagoreans venerated them in a symmetrical pattern called the *tetractys*, and believed it was 'eternal nature's fountain spring'.

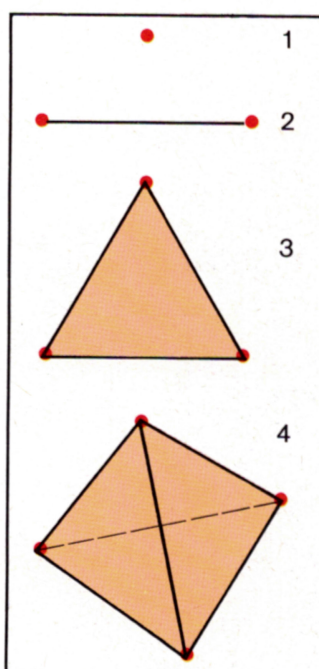
Number pervaded the Pythagoreans' entire cosmology. Creation was seen as the division of primordial unity into parts. Each number had a certain significance attached to it; broadly, the Pythagoreans believed that the world was composed of a series of ten pairs of opposites corresponding to oddness or evenness in numbers – limited/unlimited, right/left, male/female, and so on.

In Hebrew, as in Greek, numbers were represented by letters of the alphabet, and this may well have stimulated *gematria*, the Jewish art of turning names into numbers. This was done simply by totalling the numbers that the letters stood for. The central idea of *gematria* was that things referred to by words whose letters added up to the same number were somehow the same; number expressed their true essence.

This technique was applied, for example, to the story told in Genesis 18: Abraham was sitting at the door of his tent in the plains of Mamre 'and lo, three men stood by him'. The Hebrew for 'and lo, three men' adds, by *gematria*, to 701 – and so do the words 'these are Michael, Gabriel and Raphael'. The obvious conclusion was that the three 'men' were actually archangels.

It was natural for early Christians to take up the numerological ideas of the two dominant intellectual traditions – Greek and Jewish – that surrounded them. The early symbol of the dove for Christ, for example, was probably adopted because the Greek letters alpha and omega – 'I am Alpha and Omega, the beginning and the ending, saith the Lord' (Revelation 1:8) – add to 801, the number of *peristera*, the Greek for 'dove'.

For the Christians, as for the Pythagoreans, goodness and maleness were associated with the odd numbers. One stands



Top: to the Greeks, the number one corresponded to a point, and two to a line; three points defined a triangle, the simplest plane figure; four points defined a tetrahedron, the simplest space-occupying form. The Pythagorean *tetractys* (above), was composed of one, two, three and four dots arranged in rows

Below: in Hebrew, numbers are represented by letters. To write 456 the letters for 400, 50 and 6 would be written together

Hebrew numerals								
1	2	3	4	5	6	7	8	9
א	ב	ג	ד	ה	ו	ז	ח	ט
10	20	30	40	50	60	70	80	90
י	כ	ל	מ	נ	ס	ע	פ	צ
100	200	300	400	500	600	700	800	900
ק	ר	ש	ת	ך	ם	ן	ף	ץ

for perfection, unity, God. Two, as the first number to break away from that perfection, represents the Devil. And since odd numbers dominate in addition (odd + even = odd), and addition represents sexual union, odd numbers must represent the male sex.

The Bible, early Christian theologians believed, provided confirmation of the evil associated with two. For in the account of the Creation, did not God neglect on the second day to find that his work was good? And before the Flood, the unclean animals went into Noah's ark two by two, whereas the clean animals went in by sevens.

Modern numerologists are more generous to the number two, preferring to emphasise its positive qualities, but it nonetheless remains the least favoured of the numbers (see page 1301).

Three is the first male number. One by itself, although perfect, is barren; two introduces a discord that can only be resolved by adding the two numbers together to make three. It is this symbolism that is behind the Christian doctrine of the Trinity; as the 19th-century French magician Eliphas Levi put it:

Were God only one, He would never be creator or father. Were He two, there would be antagonism or division in the infinite, which would mean the division also, or death, of all possible things. He is therefore three for the creation by Himself and in His image of the infinite multitude of beings and numbers.

The number of ill-luck

Four is the Pythagorean number of solid earth, being the number of points required to define a tetrahedron. It may be solid and uninspiring, but as Plutarch put it, writing around the turn of the first century AD, 'Those who exalt Four teach us a lesson that is not without value, that by reason of this number all solids came into being.' But four is also the number of evil and ill-luck, being made up of two twos, in two different ways ($4 = 2 + 2 = 2 \times 2$).

Five, on the other hand, is the number of male sexuality: it is made up of two and three: the first feminine number added to the first masculine number. Thus, in love, woman is given to man – and man 'naturally' dominates.

Six is the first 'perfect' number – it is the sum of its factors (numbers that divide it without remainder). Thus $6 = 1 + 2 + 3$. Perfect numbers were venerated for their tranquillity and harmoniousness. In ancient times only the first four perfect numbers were known: 6, 28, 496 and 8128. The next one – 33,550,336 – was apparently not discovered until the mid 15th century.

Seven is a number rich in biblical associations. There are seven deadly sins, seven Christian virtues, seven petitions in the Lord's prayer; on the seventh day of the siege of Jericho, Joshua marched seven times

One of the more eccentric manifestations of mankind's fascination with number symbolism is pyramidology. One pyramidologist in particular, an American named Worth Smith, claimed that the Grand Gallery of the Great Pyramid of Cheops (right) enshrined a complete history of the Christian Church, with particular emphasis on Britain's history. (He believed the pyramid was built by ancestors of the British.)

He believed that the point at which the Grand Gallery begins represents Christ's birth on 6 October in the year 4 BC. Each inch (2.5 centimetres) represents a year. For the first 400 inches (10 metres) the stones are smooth; then they suddenly become scarred and broken. This, Smith claimed, represented the first 400 years of the Church's existence, a reasonably peaceful period that ended with the invasion by the Visigoths.

The prophetic insight of the Egyptian builders – or their lack of engineering

Pyramids and prophecies



skill – is demonstrated by another badly surfaced stretch: this, according to Smith, represents the rise of Islam from 622 (Mohammed's flight from Mecca) to an important defeat in Europe in 732.

At the point supposedly corresponding to 1844 the gallery ends in the Great Step, which is 3 feet (1 metre) high. This should represent some kind of improvement in the fortunes of Christendom, but Smith is forced to admit that there was no great advance in 1844. He theorises rather lamely that 'almost the whole lot of the discoveries and inventions in common usage have come into existence since the year 1844.'

According to Smith the scale now changes so that one inch represents a month. A new tunnel, the Low Passage, supposedly begins on 4 August 1914, the date of Britain's entry into the First World War, and ends on 9 November, date of the Kaiser's abdication. Smith expected the current year – 1936 – to see the dethronement of Satan himself.



Right: the Devil tempts Jesus, in a 12th-century painting from the ceiling of a Swiss church. The time that Jesus spent in the wilderness being tempted by the Devil was 40 days and 40 nights – a period that occurs often in the myth and folklore of all countries

Left: the Trinity, painted by El Greco in about 1600. God the Father cradles Jesus, his son, while the Holy Spirit, in the form of a dove, hovers above. The difficult notion of the three-in-one God is not explicitly stated in the Bible, but was formulated by theologians to reconcile various conceptions of God scattered through the Old and New Testaments. To numerologists, God could not be single, since he would then be uncreative; nor twofold, since this is the nature of antagonism and conflict



round the walls of the city and flattened them with a blast from seven trumpets; and Pharaoh's dream, which Joseph interpreted, involved seven fat and seven lean cows, seven plump ears of corn and seven blighted ones. In folklore, too, mystery attaches to the number seven; magical properties are attributed to seventh sons and seventh sons of seventh sons. The power of the number seven stretches far back in time: around 2500 BC the great Sumerian king Lugulannemund built a temple in the city of Adab to the goddess Nintu, with seven gates and seven doors, purified with the sacrifice of seven times seven fattened oxen and sheep. One can only guess at the significance of this frequent use of the number – but it seems that it is linked with the phases of the Moon, which take about 28 ($=4 \times 7$) days to go through a complete cycle. The ancients believed that the cycles of birth and death, growth and decay, depend on the waxing and waning of the Moon.

The symbolism of the numbers eight and

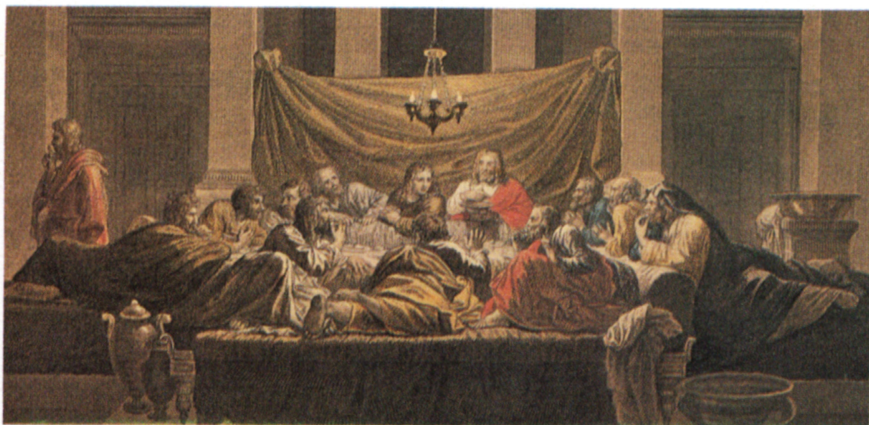
nine is connected with human procreation: a woman's body has eight orifices, the eighth being the one through which new life enters the world. Eight is thus the number of worldly success. Nine is the number of completeness because a human child is conceived, formed and born in nine months.

A few numbers greater than nine were regarded as having a special significance. Twelve, for instance, is a number of completeness: there are 12 months in the year, 12 signs of the zodiac, 12 lost tribes of Israel and, of course, 12 disciples. Thirteen is a number of excess – it goes one beyond a number of completeness. The fact that there were 13 people at the Last Supper strengthens the uneasiness many people still feel about the number. This feeling is so strong that, for instance, when Queen Elizabeth II visited West Germany in 1965, the number of the platform at Duisburg station from which her train left was changed from 13 to 12a.

One more number with ancient sacred and mystical connections is 40. The rain that caused the Flood in Genesis continued for 40 days and 40 nights; this is also the time that

Below: 13 people are present at the Last Supper: Jesus and the 12 disciples, of whom one, Judas Iscariot, turns away in shame. This scene, familiar to all Christians, strengthened the superstitions that surrounded the number 13

Bottom: 'The Great Beast' is the inscription in Greek on the medallion worn by the magician Aleister Crowley in this self-portrait. Crowley adopted the mysterious number ascribed to the Beast in the book of Revelation: 'six hundred threescore and six'



Moses spent on Mount Sinai, speaking with God. The children of Israel walked 40 years in the wilderness, and Jesus was tempted by the Devil for 40 days and 40 nights. Forty has been sacred since ancient Babylonian times, when it was known as *kissatum*, 'the excellent quality'. The Greek poet Hesiod, writing in the eighth century BC, explains that 40 days is the period for which the star cluster called the Pleiades disappears. These stars are of widespread importance: ancient authors state that autumn sowing should be performed when the Pleiades set at dawn, and some peoples use them to mark the passage of a year. The 40-day disappearance of the Pleiades may also have started the habit of measuring periods of time of agricultural significance in 40-day periods – as in the belief that a fine St Swithin's day (15 July) will be followed by 40 days of good weather, while a rainy one presages 40 days of rain.

Armed with these interpretations of numbers, the Christian theologian had at his fingertips a powerful tool for unravelling the

hidden meaning of any biblical text. The crowning glory of biblical number symbolism is the book of Revelation. Written in 22 chapters – the 'master' number, the number of things traditionally supposed to have been created by God, the number of letters in the Hebrew alphabet – it is full of numerological puzzles. The greatest and most famous of these is the puzzle of the number of the Beast, 666:

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. . . . And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. . . . Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

The identity of the Beast

There have been many conjectures as to the identity of the Beast. It is now generally accepted that the Beast is meant to stand for the Roman empire, and the seven heads for seven emperors. The head wounded to death and then healed could represent Nero; he was murdered in AD 68, but there were persistent rumours that he lived on. Nero, in Hebrew, adds up to 666 – but only if spelt with an extra N. Otherwise it adds up to 616 – and some early manuscripts do, indeed, give the number of the Beast as 616. The 'image of the Beast' of chapter 15 may represent Caligula, who in AD 30 had set up a statue of himself in the Holy of Holies in Jerusalem, and gave the order that the Jews were to worship it (although he died before the command could be enforced). Gaius Caligula Caesar in Hebrew adds to 616, as does Gaios Kaisar in Greek.

Numerologists, however, have not been content with these simple explanations, and speculations as to the Beast's identity have ranged far and wide. In the early 19th century there was an attempt to make Napoleon into the Beast. Thomas Macaulay, the English statesman, refused to accept this hypothesis; with typically mordant wit, he announced that the House of Commons was obviously the Beast: it had 658 members, three clerks, a serjeant and a deputy, a doorkeeper, a chaplain and a librarian – making 666 in all. The magician Aleister Crowley believed *himself* to be the Beast; he had, he claimed, discovered his true identity while still a boy, with 'a passionately ecstatic sense of identity'. He signed himself 'The Beast 666' – or sometimes *To mega therion*, which means 'the great Beast' in Greek. Its number is 666.



On page 1370: the importance of number relationships to artists and scientists

Future imperfect

If people can be hypnotised to relive their past lives can they also be hypnotised to 'see' their future incarnations? DAVID CHRISTIE-MURRAY describes the major series of experiments in this controversial field

THE DISCOVERY by hypnotists that subjects could be taken back to their adolescence, childhood, infancy, even – it was claimed – into the womb, soon resulted in regression to alleged previous lives (see page 22). However, Ian Wilson's book *Mind out of time* (1981) appears to show that one day most, if not all, of such lives may be explicable by normal principles of abnormal psychology.

But if it *is* possible to regress subjects into previous lives, and if time is not the simple progression that it normally appears to be, providing 'slips' when modern observers apparently step into the past (see page 646), should it not then be possible to project hypnotic subjects into future lives? Such a conception raises complicated philosophical questions, but are there known any experiments that have attempted to *progress* as well as *regress* hypnotic subjects?

Surprisingly, most work in this field seems to have been done by the little-known pioneer of past-life regression, the Frenchman Colonel Albert de Rochas (see page 57). In the first decade of the 20th century he progressed no fewer than 10 subjects – all female – into the future, sometimes of their present lives, sometimes apparently through their deaths into existences yet to begin.

He used a system of 'longitudinal passes' (waving his hand up and down in front of the subject) to take them into the past and 'transversal passes' (sideways gestures) to return them to the present. By continuing the latter when they had reached their present age, he carried them forward by a series of stages to future years in which they told him what would happen.

The subjects seemed, at a subconscious level, eager to please de Rochas by incorporating him into their accounts of the future, his presence being, apparently, the only comfort in singularly unpleasant lives. The details of their existences appeared to be based largely on the subjects' fears of what was to come, which their subconscious



dramatised as having already happened.

De Rochas began his experiments with Josephine, an 18-year-old servant working at Voiron, whom he regressed normally. After a number of sessions with her he had occasion to go to Paris in 1904 and renewed experiments with a former subject, Madame Lambert, aged 40. Having regressed her and returned her to the present, he continued the transversal passes under the pretext of waking her more completely but in reality to find out what would happen. After a time, without questioning her for fear of implanting a suggestion, he asked her to look at herself in a mirror and tell him what colour her hair was. She saw it grizzled whereas it was completely black. After further passes she found herself growing very feeble and complained that every day she was losing strength. She said she had decided to live with her younger brother who, she was convinced, was going to marry. Actually she lived alone, not with her brother. She saw herself aged 45, that is to say, in 1909, looking after an old man in the country. She found this tedious. Yet it did not happen – she was still living in Paris in 1911.

De Rochas did not dare continue the ageing process this first time without warning the subject. He suggested to her in her normal state that he might bring her to the

A painting dating from around 1596, by an anonymous artist, showing scenes from the entire life of Sir Henry Unton, an English aristocrat. Are our lives similarly 'laid out', so that in certain circumstances – such as being put into an hypnotic trance – we can see and describe scenes from our past, present and future? And if there is any truth in the idea of reincarnation, can this question be extended to include past, present and future incarnations? Does time exist at all – except in the narrow confines of the human mind?

moment of her death, a proposal she vehemently rejected, although she remembered nothing of either past or future life under hypnosis. Experiments were discontinued with Madame Lambert because de Rochas left Paris.

The future takes shape

Back at home he renewed his experiments with Josephine, using the same method to take her into her future as he had with Madame Lambert. The composite result of seven sessions was as follows. She had entered de Rochas's service (true) for six weeks while awaiting a position as a salesgirl at a Grenoble store, les Galeries Modernes (false). She gave entirely fictitious details of her employment and lodgings while working there. She left the store after three months and was asked by de Rochas to return to Voiron for further experiments (false). As she was about to set out, however, her mother died (inconsistent – see below) and she heard no more from de Rochas. At the age of 25 she was living with her parents, having left domestic service three years before. Further passes caused her to show signs of great suffering, writhing in her chair, averting her head, burying her face in her hands, weeping and showing such agony of spirit that her mistress, who was present, was



Hypnosis

so moved that she withdrew to another room. Josephine, overwhelmed by grief and shame, revealed that she was now 32 and that two years earlier she had been seduced under promise of marriage by a young farmer whose name she refused to give until later, when she said it was Eugene F. De Rochas does not reveal whether Josephine named an actual man or whether he was part of what seems to have been a fictitious future. Josephine had a child by Eugene. She saw her seduction as punishment for wrong done in a previous, regressed, life.

Nothing but despair

She progressed to the age of 35. Her father had died by then but her mother and her child were still alive. At 40 she was still at her village, Manziat, very sad, her child having died a short time before. Eugene had married another. Still wretched at 45, she earned her living by cutting out breeches for a tailor. She had no news of her old employers at Voiron, and Louise, her best friend there, had written three times – then no more. In old age Josephine's sight weakened, owing to her tailoring work, but she forgot some of her miseries. Asked if she would like to know what would happen to her when she left this life, she hesitated and then said, 'Yes.' More transversal passes resulted in her falling back in her chair with an expression of intense suffering, after which she slid to the ground. She was nearly 70 when she 'died'.

Continuing the passes, de Rochas questioned her. She was without suffering in the afterlife, but saw no spirits. She had, she said, witnessed her own funeral and heard people at it say that her death was a happy release for a poor woman who had nothing to live for. The priest's prayers had meant little to her, but his circling the coffin had driven away the evil spirits. The Spiritualist ideas

that she had discussed with her old master had proved useful because they enabled her to give an idea of her situation. She then entered a state of almost complete darkness, lit from time to time by gleams of light in which she saw around her more or less luminous spirits with whom she was unable to communicate. She felt a need to re-incarnate and signalled her entry into her new mother's womb by adopting the foetal position.

Her voice became that of a two-year-old child who she said was called Lili, a contraction of Alice or Elise, daughter of Claude and Francoise. The child, who could not give her surname nor the district in which the family lived, died aged three or four (both ages were given at different sessions). She was not, she said, completely 'in' her body, and saw around her spirits good and bad. After this death, she wandered happily in space, no longer seeing the earth but shining



Above: the town centre of Voiron in France, where Albert de Rochas's first hypnotic subject, Josephine, an 18-year-old domestic servant, lived in the first years of the 20th century. Under hypnosis she seemed troubled by a deep sense of insecurity, worrying that, in middle age, she had no news of her former employers at Voiron



Left: Colonel Albert de Rochas, whose work on future hypnosis is unique, and remains as controversial as it was when first published in 1911

spirits who did not speak to her nor among whom could she recognise her parents or friends. She remembered her past experiences little by little but could not account for their succession or diversity, nor see the purpose of all these incarnations.

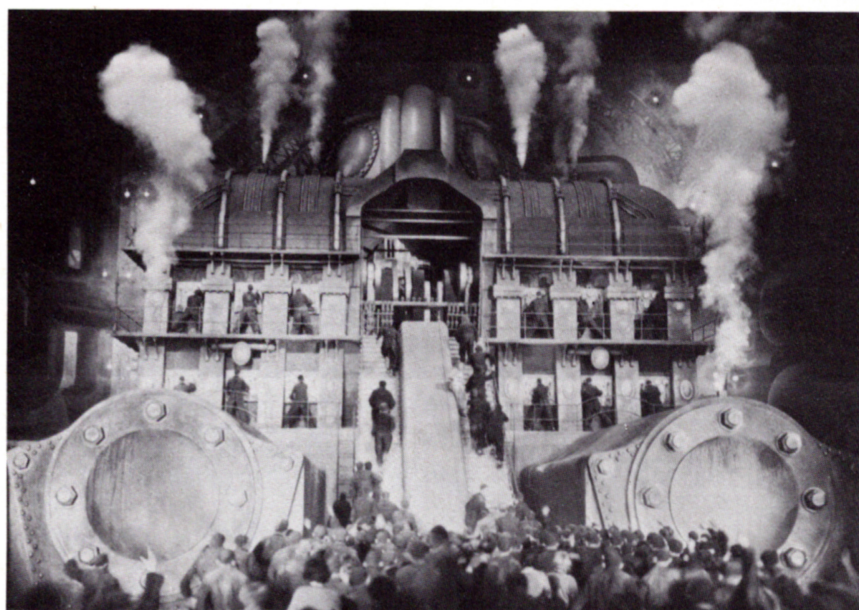
Nevertheless, she entered yet another existence as Marie, daughter of Edmond and Rosalie Baudin, bootsellers at St Germain-du-Mont-Or. She was 16 in 1970, wrote her name – but in Josephine's handwriting – and lived in a France that was a republic.

De Rochas found, to his surprise, that at his third session with Josephine, longitudinal passes took her into the future, not the past, and transversal passes brought her back again. Yet at other sessions his original method had its expected results. After his final sitting with her, the hypnotist took her through all her previous prophecies and, by pressing her forehead, recalled them all to her in her waking state. He made the point that, as she had been incorrect about her employment at the Grenoble store, so the

rest was nothing but a dream that would become reality only if she gave way to temptation. She left him feeling cheerful about the future..

Mademoiselle Mayo, aged 18, could not see beyond her twentieth year. She foresaw a future in which she had left her home at Aix with sadness when she was 19. She had gone with her step-father to a land where the inhabitants were black and naked, had glimpses of being with Negroes in a house near a railway station whose name she could not read, and later in the same country was playing at the theatre, but in what she could not say. The girl did, in fact, leave her home town of Aix in obscure circumstances, telling her friends nothing. De Rochas comments that her vision of the future so frightened her that she refused to let it reveal itself.

Juliette, an artists' model aged 16, foresaw a much more detailed life. Hypnotised in 1905, she advanced to 1908, and stated that she had left Grenoble for Geneva on 28 May 1906 because her step-father could find no work. At 20 she was posing for a sculptor, Drouet, to whom a real Monsieur Basset (whom she already knew) had introduced her. She gave a detailed description of her life: she rose at seven, drank *café au lait*, and posed for Drouet who lived nearby in the rue Jean-Jacques Rousseau. He was working on a statue, but she did not know its subject. She lunched at home off stuffed tomatoes and green salad, did a little washing in the afternoon, supped, and went to bed. She 'recognised' de Rochas and was glad that he had found time to visit her while passing through Geneva. She did not want to go on posing and had been promised work with a laundress. She often posed for students at the Beaux-Arts. Artists on the whole treated her with propriety; one old painter had written her a love-letter, which she offered to show



Few people view the future with equanimity; the film *Metropolis* (above), which was made in 1927, and the 1973 film *Soylent Green* (below) share the vision of a soulless future where individualism is ruthlessly suppressed. Similarly, future 'lives' described under hypnosis seem to be dramatisations of our deepest fears and anxieties

de Rochas but then said she had forgotten where she had put it. He had paid her many compliments, and asked for a rendezvous on the morrow at 7 p.m. near the café at the end of the rue Jean-Jacques Rousseau. Would she reply *poste-restante* under the initials BP? She had not replied and would not go.

She caught cold while posing and had to give it up because she was shaken by violent coughing fits and was conscious of 'great holes' in her lungs. She moved to Nice when she was 22. She aged visibly under hypnosis, her face expressing suffering and her attitude so sad and resigned that it moved everyone present. She died at 25, her head falling on her shoulder, her limbs inert.

Progressed further, she expressed joy at being delivered from life and in due course was reborn into a well-to-do family. Her mother died in giving her birth. She became Emile Chaumette, son of the proprietor of an important cloth factory, who lived in a handsome country house. From his youth Emile had wanted to be a priest. He was eventually ordained, confessing that he did not believe to the letter all that he had been taught, but that was true of many priests.

De Rochas was wont to take Juliette amicably by the waist, a mark of affection that she always received pleasurably. He did so while she was Emile, whereupon the 'priest' rose brusquely with a severe look, exclaiming, 'What extraordinary manners you have. I must go now to say mass.'

Juliette and her mother left Grenoble suddenly, eight months earlier than she had foretold. Following up the information she had given about the future of her current life, de Rochas ascertained that Basset did not know Drouet, that no sculptor of that name lived in Geneva, and that other details could not be confirmed.



How significant are the future lives recounted under hypnosis? See page 1374

The hunt for the Yorkshire Ripper

For five long years, the Yorkshire Ripper eluded all attempts to track him down. Many psychics, however, were convinced they had the key to the Ripper's identity. But, ask MELVIN HARRIS and PAUL BEGG, were they right?

ON 5 JULY 1975, Anna Patricia Rogulskyj was murderously attacked and left for dead near her home in Keighley, West Yorkshire. No one knew it at the time, but this was the first in a terrible series of vicious killings and attempted killings by a man who would elude almost every effort of the police to bring him to justice, and who for five long years was known only by the chilling nickname of 'the Yorkshire ripper'.

The police hunt for the Ripper was one of the most intense, prolonged and, at a cost of several million pounds, one of the most expensive in British history. As the gruesome catalogue of murders grew, and the Ripper began to make headlines all over the world, the mystery increased.

The Ripper killed his 13th and last victim

One of the most promising leads given to the police by psychics during the hunt for the Yorkshire Ripper appeared on the front page of the *Sunday People* on 1 July 1979. The famous clairaudient Doris Stokes (right) claimed to know what the Ripper looked like, and the article was accompanied by an artist's impression of her description (below). The police took the information she supplied very seriously – but unfortunately, it led nowhere

in November 1980. In the years between, thousands of letters and telephone calls offered the police assistance and advice. A good number of these came from people who claimed to have special insights given them by 'the spirits' or by 'psychic powers'.

One of the most dramatic forecasts ran in the *Sunday People* of 1 July 1979. It was given front-page space, and its headline, set dramatically in large type, read: 'FACE OF THE RIPPER'. Alongside was a large sketch of 'the Ripper', drawn by artist Bob Williams.

The account had it that 'famous clairvoyant Doris Stokes has seen the face of the Ripper'. The 'remarkable sketch' was based on her description – the Ripper had a 'scar below his left eye which twitches when he gets agitated'; Doris Stokes had 'got through' to his mother, Molly or Polly, who told her that the killer was married but that his wife had left him. The Ripper was 5 feet 8 inches (1.7 metres) tall, called Ronnie or



Johnnie, and his surname began with the letter M. He lived in a street named Berwick or Bewick.

As shown in the sketch, 'the Ripper' is clean-shaven with long, straight hair, 'mousey hair which covers his ears'. The hair is parted on the right, where 'there is a small bald patch which he tries to cover up.'

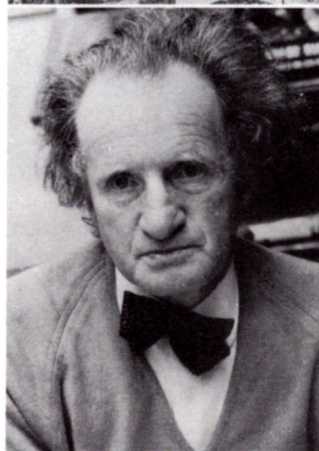
As to his background, Doris Stokes believed that 'the Ripper' had received treatment at a hospital, 'possibly Cherry Knowle Hospital at Ryhope, near Sunderland, which specialises in mental cases'.

Mrs Stokes, who is a clairaudient – one who hears voices, rather than a clairvoyant (as she was inaccurately described in the *Sunday People*), who sees things – repeated this information on Tyne Tees television.

But her description caused some annoyance to long-distance lorry driver Ronnie Metcalf of Berwick Avenue, Downhill, Sunderland, who closely resembled it. 'It's not me, so just lay off,' he announced. 'I seem to fit the bill exactly. At first I didn't mind having my leg pulled, but really this is no laughing matter. There are bound to be people who take this clairvoyant stuff seriously and who will be pointing the finger at me.'

These vivid impressions came to Doris Stokes after she had heard a broadcast of the tape recording said to have been made by the killer. Her experience led her to conclude that the Ripper lived on Tyneside or Wearside.

The police were impressed. Northumbria's Assistant Chief Constable, Brian Johnston, was even quoted as saying that the police would be checking on all places with



Above: Gerard Croiset, the Dutch psychic who announced in the *Sun* that the Ripper lived in this area of Sunderland (top), possibly in the flats marked in the photograph with the figure 7

the names Berwick and Bewick in their region.

Five months later, the Dutch psychic detective Gerard Croiset pronounced, and seemed to agree broadly with Mrs Stokes. In the *Sun* of 28 November 1979, he said that the Ripper had 'long hair cut straight across the neck'. He limped due to a damaged right knee, and he lived in the heart of Sunderland in a large block of service flats over a garage. When about six years old, the Ripper had been in 'a kind of institution for psychologically disturbed children'.

Clairvoyant Flora MacKenzie reached quite different conclusions – she forecast that the killer would live in the Barnsley-Sheffield

In response to our request for premonitions ('File for the future', *The Unexplained* issue 8), we received a large amount of psychic information about the possible identity of the Yorkshire Ripper. We were able to pass on some of this to the Yorkshire police.

Many of the premonitions, however, were too vague to be of much help in tracking down the Ripper; one anonymous writer, for example, claimed that the Ripper 'will be cornered by police and a violent struggle will take place when he is found' – an event that can be expected whenever a criminal with a known record of violence is apprehended. Other predictions came close to the truth, but not quite close enough: T. A. Ennis of Lancaster forecast that the Ripper would have claimed '14, or it could be 17, victims' before he was caught (the true number was 13), and M. S. Breakspear of Aldershot, writing on 2 December 1980, forecast that he would kill a nurse, possibly called Mary, possibly on the 14th of the month (by this time the

Information received



This sketch of the Ripper was sent to *The Unexplained* by London psychic Philip Rowe

Ripper had killed his final victim).

There were other premonitions that came extraordinarily close to the truth. One John Pope, of Barnet, Hertfordshire – who gained his information from a crystal ball he had inherited from his aunt – claimed that the Ripper was in his 30s, with black hair that stuck upwards as if it were held in place by a permanent wave, and that he had a small goatee beard. And Ian Johnson of Market Drayton, Shropshire, wrote that a news broadcast had triggered a vision of 'a man with curly black hair and a beard. His features were indistinguishable. He was wearing a blue garage uniform.'

The premonitions sent in by readers had one thing in common with those published in the national press before the arrest of Peter Sutcliffe: even the most detailed of them were too vague to provide useful clues for the police to work on. Many experts believe that clairvoyance is a gift that can be improved by training; perhaps the first aim should be greater accuracy.

Ripper murders

area. But Patrick Barnard produced his own conflicting forecast — one much more detailed than anyone else's.

Mr Barnard's story took over the front page of the Southend *Evening Echo* on 24 November 1980. He described how he had looked down on the Ripper 'as if from my bedroom window'. The killer was a man of average build with dark hair, and

... on the shoulders of his black duffel coat were the white letters RN. It seemed he was walking out of a submarine dockyard. I felt it was in Scotland and I got the impression he was working on a nuclear submarine. Wouldn't that explain everything? A crewman on a sub, at sea for months at a time, while the police are chasing their own tails looking for him ashore?

In his visions, Mr Barnard saw an old and abandoned green railway coach in an overgrown and disused siding. This was the place where the Ripper came after each murder to change his clothes. The Ripper's home was also close to a railway — a top flat in a dilapidated grey house over a railway tunnel.

Mr Barnard had no doubts whatever about the accuracy of his telepathic vision. 'I have seen these things as plainly as slides projected upon a screen,' he said. But the Leeds police were not impressed. They first reacted by saying, 'We get thousands of people like this, all ringing up and telling us something different.' They added 'Railway coaches in these parts don't have green livery.'



Above: Patrick Barnard, who produced by far the most detailed forecast of the Ripper's identity. His prediction, published in the Southend *Evening Echo* of 24 November 1980, claimed that the Ripper was a crewman on a submarine

Below: the 'amazing dossier' of information supplied to the *Daily Star* by an anonymous medium

Yet two days later, an *Evening Echo* reader reported that he had seen green railway coaches on a disused line close to 'a remote coastal road near Hull'. Inspector Terry Lamb of the Hull police took this report seriously enough to send out officers to trace the coaches — but later reports showed that the searches led nowhere.

Days after Patrick Barnard's disclosure came a crop of forecasts. The *Daily Star* ran a front-page lead story and devoted a double-page spread to what it called an 'amazing dossier' from an anonymous medium. The Ripper was now alleged to be between 40 and



DAILY STAR SPECIAL—AN AMAZING DOSSIER THAT COMES FROM BEYOND THE GRAVE

THE WORLD OF THE RIPPER

by ELLEN PETRIE
THE DAILY STAR yesterday handed the police an astonishing dossier from beyond the grave on the world of the Ripper.

Our respectable newspaper is told that if only one detail of the Ripper's identity is known, it could provide the clue that finally traps the savage killer.

One respectable newspaper is told that the Ripper is a man of average build, with dark hair, and on the shoulders of his black duffel coat were the white letters RN. It seemed he was walking out of a submarine dockyard. I felt it was in Scotland and I got the impression he was working on a nuclear submarine. Wouldn't that explain everything? A crewman on a sub, at sea for months at a time, while the police are chasing their own tails looking for him ashore?

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THE MOST SAVAGE KILLER OF OUR TIME

- CLARIVANT information handed to police by the Daily Star claims that the killer is 40-45 years old, of stocky build, 5ft 10in tall, fair hair, could recently have been dyed. Eyes blue. Moves on foot. There is some-thing wrong with the right toes.
- HANDS: large and powerful but small. There is some-thing wrong with the right toes.
- PROBABLY a plumber by trade who once worked as a long way with the right toes.
- LIVES in Lancashire, possibly in the Bolton area, and drives a blue van.
- HOME in London, an only child, he moved North when he was 10 years old, to a house where he was born.
- NEVER married. Extremely kind to children. Has a dog (caring).
- RECEIVED psychiatric treatment in the early 70s. Has already been seen by police during routine inquiries in the Ripper investigation.
- ENJOYS a game of dominoes, but has a bad temper. Enjoys a game of dominoes, but has a bad temper. Enjoys a game of dominoes, but has a bad temper.

Supreme
The Ripper is a man of average build, with dark hair, and on the shoulders of his black duffel coat were the white letters RN. It seemed he was walking out of a submarine dockyard. I felt it was in Scotland and I got the impression he was working on a nuclear submarine. Wouldn't that explain everything? A crewman on a sub, at sea for months at a time, while the police are chasing their own tails looking for him ashore?

Conscience
The Ripper is a man of average build, with dark hair, and on the shoulders of his black duffel coat were the white letters RN. It seemed he was walking out of a submarine dockyard. I felt it was in Scotland and I got the impression he was working on a nuclear submarine. Wouldn't that explain everything? A crewman on a sub, at sea for months at a time, while the police are chasing their own tails looking for him ashore?

HOW YOU CAN HELP
If you know anything about the Ripper, please contact the police. The Ripper is a man of average build, with dark hair, and on the shoulders of his black duffel coat were the white letters RN. It seemed he was walking out of a submarine dockyard. I felt it was in Scotland and I got the impression he was working on a nuclear submarine. Wouldn't that explain everything? A crewman on a sub, at sea for months at a time, while the police are chasing their own tails looking for him ashore?

Each person here knows the identity of the maniac—perhaps without realising it

MOTHER Elderly — probably in her 80s — dominating and religious. The Ripper is very much under her influence, one reason he has never married.

NEIGHBOUR This public house called 'The Crown' is in the park where they both work their dogs. Connections with Labour club and with number 287 mean anything?

CAR mechanic in garage who does private work, possibly for Ripper. Passes time sometimes watching the Ripper. Public house? (Ripper, Queen's Head, Five leaves. Quick car)

HOME HELP May have visited Ripper's home. Visits several hand clothes shop and also has a prison connection.

HUSBAND of woman on left? Connections with a public house, called the Swan. There is a cracked mirror and joke box on a shelf.

FRIEND of mother, possibly neighbour. Works in a shop or factory connected with a part time barmaid.

NAME of Jack a night watchman, but possibly a member of a managerial position in a photographic club.

45 years old, of stocky build with blue eyes, moles on his face, and fair hair that 'could recently have been dyed'. He was born in London but moved north when six years old. He was probably a plumber by trade, but once worked as a miner. He was unmarried, partly owing to the influence of his mother – a domineering and religious woman 'probably in her 80s'.

A list of 12 'psychically supplied' names of acquaintances was included, together with other fine details – one being the remarkable fact that the Ripper possibly owned a parrot!

The 'amazing dossier that comes from beyond the grave' was illustrated by seven drawings supplied by a 'famous psychic artist'. An eighth drawing, of the Ripper himself, was held back in case it hindered police investigations.

The next development came when medium David Walton went into print, in *Psychic News* of 6 December 1980. His information included the tit-bit that the Ripper 'sometimes disguises himself as a woman'. Walton also believed that he had contacted the Ripper's dead father, and had homed in on a terraced house, where the killer occupied a small back room.

True or false?

Nella Jones, a Kent clairvoyant, agreed with Walton's hunch that the Ripper was a transvestite. 'That's right. I told the police about that months ago. He could also appear as a priest,' she said. When the Ripper was finally tracked down in January 1980, it became clear that this – and all the other descriptions by psychics – were wide of the mark. But, in another series of predictions, Mrs Jones had been absolutely accurate.

Between October 1979 and January 1980, Mrs Jones gave a series of interviews to



The only psychic to give a really accurate description of the Ripper was Kent clairvoyant Nella Jones (left). In an interview given in early November 1980, Mrs Jones stated that the Ripper was called Peter, that he worked as a lorry driver for a firm whose name began with the letter c, and that he would kill his next victim on 17 December. The Ripper (right) is called Peter Sutcliffe; he worked as a lorry driver for a firm named Clarks (above), and he claimed his final victim, Leeds student Jacqueline Hill (below left) on 17 December. There is an interesting connection with the original Jack the Ripper: Mrs Jones thought – erroneously as it turned out – that the Yorkshire Ripper might be a transvestite. There had also been a suggestion that the Victorian Ripper might disguise himself as a woman – or, indeed, even be one




journalist Shirley Davenport, who passed on her premonitions to the police. Mrs Jones said the killer's name was Peter, that he lived in a large house, No. 6 in the street, on an elevated site in Bradford, Yorkshire. 'Peter', she said, was a lorry driver, and his cab bore the name of the company he worked for; the name began with the letter c. She said that 'Peter' had been a tearaway in his youth, and added that he had committed other crimes. In an interview in early November 1980 she told Miss Davenport that the next murder by the Ripper would be on 17 November.

The Yorkshire Ripper is called Peter Sutcliffe. He lived with his wife Sonia in a large house on an elevated site; the address was No. 6, Garden Lane, Heaton, Bradford. He worked as a lorry driver for a haulage company named Clarks. He had been a tearaway in his youth and had been charged with a number of offences. On 17 November he killed Leeds student Jacqueline Hill.



Why were so many of the Ripper premonitions inaccurate? See page 1398



Stories about mysterious vanishings in the Bermuda Triangle and Devil's Sea have been fostered by numerous writers who have suggested fantastic explanations. PAUL BEGG now assesses the credibility of the legend

WHEN EXAMINED CLOSELY the only mystery about the Bermuda Triangle is how it came to be believed in. Both research and reasoning leave much to be desired, as is illustrated by Ivan T. Sanderson's contention that no less than 12 'vile vortices' encircle the globe. The impression given by Sanderson and other writers is that the existence of these 'vile vortices' has been confirmed by statistical and other studies; but it would seem that Sanderson did no more than plot on a map the location of a number of air and sea disasters, concluding that those places where there had been a large number of losses were 'vile vortices'. This is about as valid as suggesting that a major motorway is a 'vile vortex' because more accidents happen there than on a remote country lane.

One such 'vile vortex', called the Devil's Sea, lies off the coast of Japan, but precisely where off the coast of Japan is something that few writers agree about. For Charles Berlitz and Vincent Gaddis it is south or south-east of Japan, between Japan and the Bonin Islands; John Godwin places it between Iwo Jima and Marcus Island; Adi-Kent Thomas Jeffrey and John Wallace Spencer put it between Japan and the Marianas; Ivan T. Sanderson locates it 250 miles (400 kilometres) south of Honshu, at about 140 degrees longitude. For Elizabeth Nichols the Devil's Sea is a triangle connecting Japan, Wake Island and Guam; for Richard Winer it is a triangle bounded by the south-east coast of Japan, the north-eastern tip of the Philippines, and Guam.

Nine large coastal freighters are said to have inexplicably vanished in the Devil's Sea between 1950 and 1954. According to Charles Berlitz the authorities undertook an investigation of the area in 1955. This expedition, with scientists taking data as

New angle on the Triangle

their ship, the *Kaiyo Maru No. 5*, cruised the Devil's Sea, ended on a rather spectacular note – the survey ship suddenly vanished.' The truth of the matter is that nine fishing boats of between 62 and 192 tonnes disappeared in a 750-mile (1200-kilometre) stretch of sea between 1949 and 1953. The *Kaiyo Maru No. 5* disappeared in 1952, not in 1955, while observing the birth of an island thrust up from the sea bed by volcanic activity. The Japanese authorities have not declared the region an official danger zone.

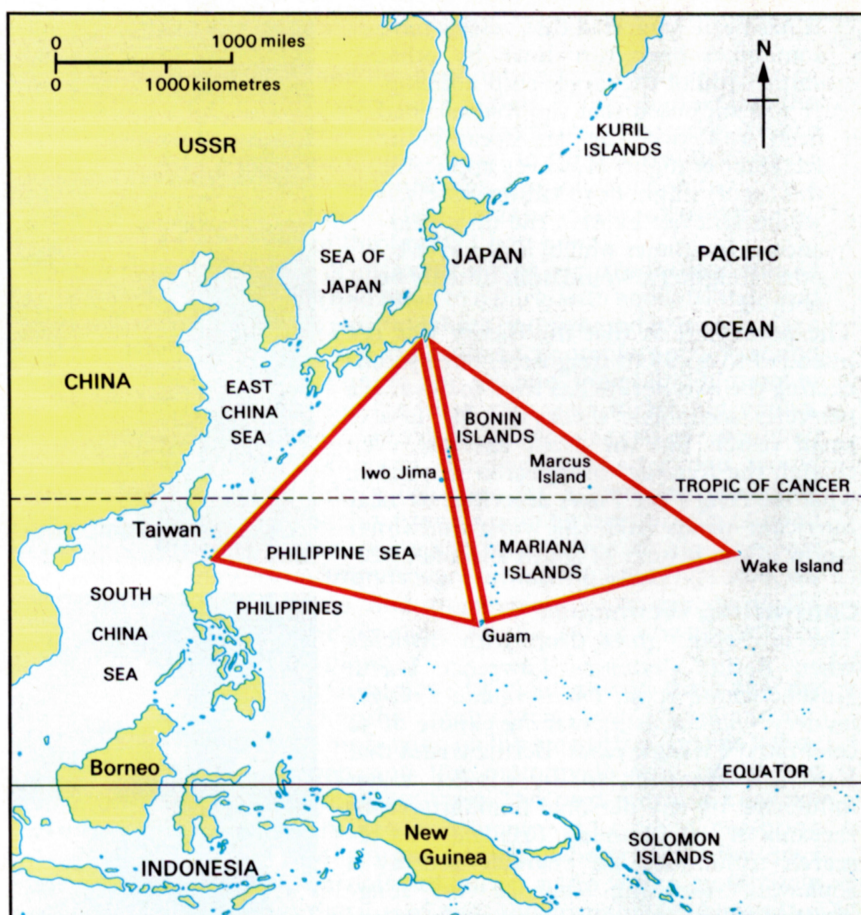
Evil doings in Atlantis?

Numerous theories have been advanced to explain the allegedly inexplicable disappearances; these range from the almost obligatory UFOs to science fiction concepts such as time travel and parallel worlds. Berlitz is of the opinion that Atlantis has been found off the coast of Bimini in the Bahamas. In the Triangle legend Atlantis is seen as the home of an antediluvian super-race, one of whose machines or weapons is still functioning somewhere on the sea bed and causing ships and aircraft to disintegrate. The earliest mention of Atlantis is to be found in an unfinished work by the Greek philosopher Plato. Plato was concerned with concepts, not history, and could weave fact with fiction without any qualms about accuracy. We have no idea whether Plato invented Atlantis or was drawing on ancient traditions, but whether or not Atlantis ever existed Plato gives no reasons for us to believe that it was a technological society. According to Plato the Atlanteans were defeated in war by the ancient Greeks.

Perhaps the most popular theory is that some kind of magnetic anomaly is causing the disappearances. Many writers point out that in the Bermuda Triangle the compass needle points to the North Pole and not to the magnetic North Pole as it does everywhere else in the world. This is not strictly true. At certain places in the world the actual North Pole and the magnetic North Pole are in a straight line, the Agonic Line, and one of those places just happens to be off the coast of Florida. As you move away from the Agonic Line so the difference in the distance between the North and magnetic North becomes greater. There is absolutely nothing mysterious about the Agonic Line. Accounts that mention compass needles gyrating wildly or otherwise acting strangely prove nothing either. Local magnetic variations can cause such behaviour and exist all over the world.

In his book *Secrets of the Bermuda Triangle* Alan Landsberg writes:

It is clear that whatever critics in the various narrow branches of science may say, something strange is unquestionably happening in the Bermuda Triangle. The world-wide interest is itself phenomenal as if the vast majority of people 'know' that there is



Above: the so-called Devil's Sea is one of Ivan T. Sanderson's 12 'vile vortices', areas of the globe where vanishings are said to be more frequent than elsewhere. But the location of the region is far from certain – except that it is off the coast of Japan. For Elizabeth Nichols the Devil's Sea extends eastwards to Wake Island; for Richard Winer it reaches west as far as the Philippines

Left: the *Revanoc*, a prize-winning racing yawl owned by American millionaire publisher Harvey Conover, disappeared during a trip from Key West to Miami in January 1958. Conover, his wife and two children were aboard. The Coast Guard reported that the 45-foot (14-metre) yacht had apparently been caught by near-hurricane winds in what was said to be one of the worst storms in the history of Florida

something important to be discovered there.

In effect Landsberg is invalidating expert scientific opinion by suggesting that from their position as specialists the scientific fraternity cannot take a comprehensive view of the problem. He claims to be in a far better position to comment on the Bermuda Triangle than is a scientist, because not being a scientist he is not hidebound. However, it is not critics in the narrow branches of science but the facts themselves that suggest that it is highly questionable that anything remotely strange is happening in the Triangle.

Writers about the Bermuda Triangle have a vested interest in the 'mystery' because that sells their books and earns them their money. They therefore employ many techniques to imply that a mystery exists. A great favourite is the 'as if' ploy, a minor example of which is used by Landsberg in the above quote. Charles Berlitz, perhaps the best-known of the Triangle authors, writes of how 'boats have disappeared without leaving wreckage, as if they and their crews had been snatched by another dimension'.

'Not yet' is another popular ploy. 'Scientists have not yet discovered the nature of the strange forces in the Bermuda Triangle,' which implies that scientists believe that strange forces do exist in the Triangle and are trying to find out what they are.

Sometimes Berlitz makes absurd comparisons. In *Without a trace* he says:

Bermuda Triangle

It has been suggested that vessels have sometimes been run down by other ships without the larger ship noticing. It was supposed that the *Revonoc* had been run over by an ocean-going freighter at night. However applicable this theory might be to sailing vessels, it would still not explain the disappearance of freighters which, if run over by other freighters, would undoubtedly be noticed.

The point here is that the theory was not intended to apply to freighters, but by connecting the two Berlitz has tried to devalue a perfectly acceptable theory for the loss of small vessels like the yacht *Revonoc*, even though the *Revonoc* disappeared in 1958 in what the *New York Times* described as 'near hurricane winds from the worst midwinter storm in the history of south Florida'.

Contrasting techniques

The jaw really does drop with disbelief when Berlitz discusses Lawrence David Kusche whose book, *The Bermuda Triangle mystery - solved*, is a crushing exposé of 50 celebrated Triangle cases. Berlitz writes that Kusche's 'approach to the subject is not influenced by any personal familiarity with the area of the Bermuda Triangle. His research techniques are characterised by a somewhat touching reliance on long-distance telephone calls as a means of investigation.' Berlitz also quotes Kusche as having said that there was nothing to be gained by going to the area to conduct research, a view that Berlitz thinks is 'a refreshing comment on investigative techniques which would immeasurably simplify the work of detectives, police, research investigators, and explorers throughout the world'. This is the extent of Berlitz's reply to Kusche's detailed criticism.

Kusche examined accident investigation reports, contemporary newspaper accounts, weather records, official documents and a wealth of important information obtained throughout the world as a result of letters and long-distance telephone calls. On the other



Top and above: in *The Bermuda Triangle mystery - solved* Lawrence David Kusche exposed serious factual errors in usual accounts of Bermuda Triangle disappearances

Below: the *Star Tiger* went missing in January 1948. An official enquiry remarked that 'no more baffling problem has ever been presented for investigation'



hand, had Berlitz taken the trouble to make a few telephone calls and write some letters he would not have made so many gross errors.

In *The Bermuda Triangle*, during his discussion of the disappearances of the British airliner *Star Tiger* in January 1948, Berlitz says that the last message sent by the aircraft was 'Weather and performance excellent. Expect to arrive on schedule.' No such message was ever sent at any time during the flight. The facts were fully presented in the accident investigation report (published as a government White Paper) and in press reports of the public enquiry into the matter. *Great mysteries of the air* by Ralph Barker, a book Berlitz listed in his bibliography, contains a chapter about the *Star Tiger* from which it is clear that the weather was bad when the plane went missing. Kusche's *The Bermuda Triangle mystery - solved* gives the facts again, but although Berlitz presumably read it (because he criticised its author) he repeated the 'Weather and performance excellent' story in his later book *Without a trace*.

The Bermuda Triangle is a manufactured mystery. Many readers who do not wish to believe this will argue that there is no smoke without fire. And articles critical of the alleged Triangle mysteries always provoke accusations that the author has a closed mind or is merely a professional debunker. In the introduction to her book *They dared the devil's triangle*, Adi-Kent Thomas Jeffrey implores her readers:

Let us not cover our senses with the impenetrable armour of suspicion and scepticism. Let us not don the thick helmet of closed-mindedness under the guise of so-called 'common sense' and 'reason'.

But who is being closed-minded? There is probably a great deal still to be learned about our world and the Universe in which we live, and study of unexplained phenomena may one day lead to new and exciting discoveries. But extraordinary and alarming claims for unknown forces causing the loss of ships and aircraft *must* be backed by hard, incontrovertible facts. This is not the case with the Bermuda Triangle.

As far as can be ascertained, not one of the Triangle authors has satisfactorily replied to the critics. And they have never said where certain documents can be found, or where it says that the last message from the *Star Tiger* was 'Weather and performance excellent', or why they believe the *Bella* and *Freya* were Triangle fatalities, or why the *Atlanta*, *Anglo-Australian*, *Connemara IV*, *Sandra*, *Revonoc*, and the rest were not victims of storms and hurricanes. Until they do, it is the Bermuda Triangle writers who have closed minds, not their critics.

Why has the disappearance of five bombers in 1945 become so important in the Bermuda Triangle controversy? See page 1386

Post script

Your letters to
THE UNEXPLAINED

Dear Sir,

I was interested to read about out-of-the-body experiences (in issues 6 and 8 of *The Unexplained*) as I have left my body on several occasions.

One day I decided to 'visit' my daughter, who was living in a village called Tennant Creek in the Northern Territory of Australia, some 3000 miles [5000 kilometres] away. I had never been there, but I went straight to her home – I just knew where to find it. I wandered round the outside of the house and looked at the garden. I knew I could not tap on the windows or go inside; I simply took note of the house and then, in an instant, I was back at home.

I immediately drew a sketch of the house and garden, including a strange looking tree at the back of the house, and sent it to my daughter. She was amazed when she received it, especially as that particular tree was the only one of its kind in Tennant Creek – she simply could not understand how I knew about it.

Yours faithfully,
Edith West

Sydney, Australia

Dear Sir,

I am writing to tell you of an experience of mine that I think may be of interest to you.

It happened on the night of 1 December 1980. I was asleep and dreaming, I don't remember what about, when I heard my husband scream my name. As I am a deep sleeper, it took me a few minutes to wake up, during which time I heard him scream twice more. When I opened my eyes I was surprised to see my husband asleep: I had expected him to be downstairs, although I don't know why.

I must admit that I was very frightened by what I assumed was a bad dream, so I leant over to wake my husband up. As I did so I plainly heard him scream again, but I heard this in my head, not with my ears. I heard him again as I touched him and yet again before he woke up, though these two screams were considerably fainter than the previous ones. When he did wake he told me that he had been having a terrifying nightmare, but could remember none of it. Do any other readers have similar experiences?

Yours faithfully,
(Name and address supplied)

Dear Sir,

I should like to tell you about some of the many psychic experiences I have had. The first was when I was only eight years old. I had risen from my bed at about 2 a.m. and was climbing the stairs when I paused on the landing and peered into the room below. A fire was burning brightly in the hearth, although the fireplace had been bricked up; there were candelabra where the lights were supposed to be and all the furniture now seemed to be from the Victorian, or maybe Georgian, period. A family of four was sitting in the room: they were all dressed in 19th-century clothes. As I watched them, they seemed to sense my presence and all turned to look at me. Then a lost, distant look passed their faces – and everything returned to normal. This all happened in the space of a few minutes, but it seemed to me to last for ages.

I dismissed the experience as an hallucination or dream and went back to bed. When I looked into the room the next morning I was stunned to find that there were ashes on the carpet in front of the bricked-up fireplace. And there was a small wooden toy on the arm of the chair; I feel it was probably left by the small daughter of the family I had seen.

Another of my experiences occurred when I was 14 years old. I had been to a party with some friends and afterwards was told that I had seemed to be in a daze or trance. I had approached a complete stranger and told him his name and his age, then I told him not to drive his car the next day, nor to let his young, unlicensed, friend drive it, because the car would hit a pipeline running alongside a nearby road, would rebound into a roll then hit a tree. He would be decapitated; his friend would be temporarily blinded and a passenger would be crippled for life. The next day, as my friends were telling me what I had said, we heard sirens, and there was a lot of activity on the track by the pipeline. All the things I had predicted had taken place.

Then, in December 1980, I dreamed that I saw my parents riding their motorcycle down a familiar road. Then I saw them lying on the side of the road as if they were asleep and the motorcycle was continuing down the road by itself. The next morning I awoke feeling very sad and empty, but I could not bring myself to tell my parents about the dream. A few days later my parents set out on a trip with a motorcycle club they had just joined, and my fiancé and I went for a drive along the coast. When we returned my neighbour rushed over and said there had been an accident and that my parents were both dead – my dream had come true.

Yours faithfully,
Julie Fulford (Miss)

Queensland, Australia

Dear Sir,

At 11.30 p.m. on 31 July 1979 I was observing the full Moon through my small telescope when I saw a bright light slowly crossing the sky.

I asked my wife to come to look at the light and we both watched it from the back door, without the telescope. My wife said it must be a shooting star, but I felt it was travelling too slowly. The light stopped, then split into three white balls. One of them shot off at a tremendous speed, while the other two continued crossing the sky, parallel to each other. Then both objects gave off a bright, pulsating white glow, came together into one large ball, then shot up vertically into the sky and vanished. The whole sighting lasted only about 10 minutes.

The next morning I told a neighbour, who lives three doors away, what I had seen and he said that he had seen exactly the same thing from his front garden; he was as mystified as I was. I made some enquiries about the light and even filled in a 'UFO sighting account' form and sent it off, but I heard nothing more about it. I have no idea what the light was: it made no sound whatsoever and, although Norwich airport is only a quarter of a mile [400 metres] away, I am sure it was not an aeroplane.

Yours faithfully,
Kevin Lansdowne

Norwich

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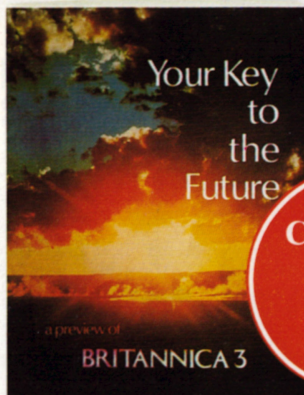
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